556 garments. Alternatively, some of the clothing
585 may be sold if it is not apt to be needed for gifts. Informants estimated that each garment was exchanged two or three times; probably the estimate is conservative.

The third aspect of the wedding display involves the number of persons who attend.
[602] Every relative must attend a wedding if he
[578] does not wish to create hard feeling. Should a relative fail to appear, his own functions such as weddings, house movings, house roofings, or *mayordomías* would be boycotted by the persons he had affronted. At the wedding of the daughter of such a person as Rosalio Sánchez,
● [572] representative of the town, very large numbers of nonrelatives attended in order to show their liking or admiration for the father. Friendship is likewise clearly demonstrated by attending the wedding of a nonrelative.

Resentment and avoidance seem to be the
626 only methods of retaliation for neglect at
585 Cherán. In many other towns there are probably more direct methods. In Charapan, at least, relatives who do not attend a wedding are sought out by their fellows and forcibly brought to the wedding where they have to parade through the kitchen bearing a water bucket.

585 Essential to every wedding, even the simplest, is the marriage manager. In a larger wedding the arrangements are too complex to be known properly to most people and the successful carrying out of the wedding depends on his ability. A fee is paid the marriage manager for his services; the amount apparently was not ascertained, for it does not appear in the notes, but it probably is fairly generous, for the most active of the few marriage managers, Gregorio Castillo, is a fairly prosperous individual.

As a neutral third party, the marriage man-
585 ager also smooths over differences of opinion
584 more successfully than the principals could ordinarily do face to face. This is especially marked when the bride's father is annoyed with the theft of his daughter. For example, at one "pardon," the father had left for the mountains and only an uncle of the girl was in the house. He claimed to be sick and refused to come out of the house for some time. When he did, he gave evidence of anger. Then Don Gregorio

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with their compadres. On the other hand, intense political factionalism may lead directly to a rupture of these "quasi-sibling" bonds; one case of politically motivated homicide between compadres is actually on record (1944).

The compadre tie also has the special function of relating the kinship nucleus of the cacicazgo outward to other leaders, and of relating some of the leaders to each other and to apolitical members of the village. The strength of a cacical system depends in part on the size of its ceremonial kinship ties, as it does on the size of the bilateral structures previously mentioned. Ceremonial kinship, like friendship, also links a few leaders, especially the cacique, sideward and upward to politicians in other villages and in higher informal structures. The institution of ceremonial kinship provides a unique form of intra- and extracommunal integration for this Tarascan cacicazgo.

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The last primary relation, that of intimate friendship, is an informal bond of mutual confidence and support, an "informal design" (Kluckhohn, 1945, p. 98), relating the average Indian to about six other men. Friendship is highly selective and jealousy-ridden. It is more flexible than the compadre bond or the nuclear family ties, but like them has important and partially unique political functions. Friendship, first of all, creates another set of political blocks of which each man is a unique focus. Second, friendship surrounds the cacical nucleus with a network of individuals who at any given time may occupy most of the formal offices, while the cacique and his relatives remain in the background. Two of the present cacique's nephews, for example, have never held any formal local office. Friendship also functions to relate major and minor leaders to each other. Sociometric analysis has revealed that almost all the "intimate friends" of the leaders are themselves leaders, forming a group that is directed inward toward itself in this respect.

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Friendship is especially important in the Duraxno cacicazgo because of the tendency of leaders in such an authoritarian system to become isolated through the traditional and automatic hostility felt toward a person in their status. Such leaders, feeling a need for support, may acquire up to eight or nine close friends. On the other hand, the powerful present-day cacique is a sociometric isolate within the village; most of his friends and compadres live in other parts of the state. This indicates the undemocratic character of his control. All caciques have a number of loyal followers who are neither friends nor relatives but who remain fairly true because of self-interest, fear, or other types of highly personal and deeply ingrained traits.

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The quasi-sibling structures of ceremonial kinship and friendship combine with those of natural siblings to form for every individual a horizontal tier the sections of which have definite and partially distinctive political functions. The three horizontal blocks of this tier, while largely discrete for any individual--the "compadrazgo of intensification" being very rare (Paul, 1942)--overlap and intersect as we move from individual to individual. They produce a complicated network of political relations. Numerous oblique sibling and quasi-sibling ties, and the godparent-godchild tie, combine to form a continuum of relations through the generations. Every adult individual is likewise the focus of two interlocking nuclear families and of the three bilateral structures described above--the ejidal family, the household, and the bilateral kindred. These nuclear bilateral and horizontal structures intermesh with one another and with those of other individuals to form the political reticulum of Duraxno.

Thus the informal morphology of the Duraxno cacicazgo is a special concatenation of structural units found in all parts of the village culture. These structures have general political functions, such as the absolute loyalty of siblings, and also political functions particular to the cacicazgo, such as the way "intimate friendship" relates leaders to each other. The informal structure of the Duraxno cacicazgo can thus be described